

The Lion

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Saint Mark's Parish, Denver, Colorado

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OUR LADY OF WALSINGHAM

AN ORTHODOX INTRODUCTION

By George Benjamin Gapen

PART TWO.

The Image of our Lady of Walsingham.

THE original statue of Our Lady of Walsingham was carved of wood and, according to

a contemporary description, was rather small, of little intrinsic value and not conspicuously beautiful.

When it was necessary for Richeldis to be absent from the Shrine, she probably arranged for another (perhaps her son) to provide a true account and answer questions. Many of these questions, repeatedly asked, would be about what Richeldis saw. Had the Virgin made neither request nor promise people would still want to know exactly what the apparition looked like.

Thus in our own day, the sight of a silent Mother of God stopped traffic and repeatedly held huge crowds spellbound. Over a quarter of a million people gathered to witness her appearances, which lasted from a few minutes to nine hours during a three year period beginning in April of 1968. During that period, she appeared repeatedly on and above the roof St. Mary the Virgin Coptic Church in Zeitoun, Cairo (the Holy Virgin subsequently appeared above two other Coptic Churches, most recently from Aug. 2000 to Jan. 2001, at Assiut in upper Egypt.) The Virgin could be seen walking, bowing to

the Cross on the Church's dome and blessing those to whom she appeared. At times she carried an olive branch, a Cross or the Christ Child. Occasionally great plumes of incense (according to a Bishop-witness "more fragrant than from a million censers") poured through the sealed windows of the domes. Hundreds took pictures and literally millions of Egyptians stared in wonder at television screens. Many cures took place during her appearances. The first being of a Moslem workman who, thinking that a woman was about to leap from the dome of the Church across the street, pointed her out to his fellows and yelled for her not to do so. The finger with which he pointed, gangrenous and scheduled to be amputated the following day, was fully and miraculously healed. Many turned to God and Moslems joined Christians in praising Mary and glorifying God.

Those who visited Walsingham in the eleventh century, as undeniably as they would be interested in the Shrine's origin and the Virgin's promises, would, like Egyptian Christians centuries later, want to "see" the Virgin Mother of God even if they could only do so vicariously. To expeditiously and satisfactorily respond to this very human need, and to expedite the answers to recurring questions, what could be a more obvious aid than a drawing? Such an hypothesized first Icon of the Virgin of Walsingham would have, by plan or circumstance, directly or indirectly ("indirectly" by dint of the need for subsequent images

to conform to that definitive description provided by

Richeldis) helped establish Walsingham's iconographic tradition. This iconographic tradi-

tion, fixed by Richeldis' descriptions even if she did not provide for its graphic representation, would be maintained by the statue and the priory seal which was designed, fashioned and used while the statue provided ready comparison. We can wonder about the precise nature and interpretation of certain details to which the priory seal bears witness, but we have neither need nor reason to question its accuracy.

The Priory Seal shows the Image "before which so many and so famous pilgrims knelt and which was the centre of a national devotion, famed through the Catholic world" between two tethered curtains.

We may wonder if this represents the statue's actual setting or if it is the artist's attempt to integrate the enthroned Virgin into a circular format. We may wonder about the item in her right hand. Is it a gold scepter or a living lily? What do the carefully reproduced arcs conspicuous on the back of the Throne represent? Is the area below those arcs open or solid? Why are there a dissimilar number of bands on the columns with which the Throne is provided? What are they so persistently trying to tell us?





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October, 2004

Dear to Christ, beloved Clergy, Monastics and Laity of the Diocese of Wichita and Mid-America:

With blessings, I embrace and greet you with a holy kiss in the name of the Lord Christ.

On October 9, 2003, the Holy Synod of the Patriarchate of the Great City-of-God Antioch and all the East, under the presidency of our Patriarch, The Most Blessed IGNATIUS IV, unanimously adopted a Synodical Resolution whereby our Antiochian Orthodox Christian Archdiocese of North America was granted self-rule. The third article of that historic document states that "Upon adoption of this resolution, the present Auxiliary Bishops of the Archdiocese ... shall become Bishops of four Dioceses (literally "Bishoprics") of the Archdiocese and bear their titles." That means that from October 9, 2003, the Holy Synod no longer considered me as an Auxiliary Bishop with an honorific title ("Bishop of Enfeh al-Koura"), but as a Diocesan Bishop bearing the title of my See City and Bishopric ("Bishop of Wichita and Mid-America"). Following our Southwest Region Parish Life Conference in Austin, Texas, this past June, our Archdiocese convened in Special Convention in Pittsburgh, Pennsylvania, and, under the presidency of our beloved Father and Metropolitan, The Most Reverend PHILIP, unanimously enshrined the particulars of the Synodical Resolution in our Archdiocesan Constitution. That means that from July 17, 2004, the Southwest Region ceased to exist and the Diocese of Wichita and Mid-America was inaugurated.

Our Fall Gathering and Retreat in Oklahoma City in October will be our first Diocesan, rather than Regional, meeting. Our Clergy Brotherhood Retreat in Wichita in February will be our first Diocesan, rather than Regional, clergy meeting. Our Parish Life Conference in Sioux City in June will be our first Diocesan, rather than Regional, family reunion. With our new status comes a grave responsibility -- the responsibility for building up, nourishing and nurturing the Body of Christ in the Heartland of our nation. But this responsibility does not devolve to the Bishop alone. To share in administering the Diocese and formulating a vision for it, I have established a Diocesan Council of Presbyters (consisting of twelve priests: the deans of the eight geographic Deaneries of the Diocese, the dean of the Diocesan Cathedral, and three members-at-large elected by the Diocesan Clergy Brotherhood). And each and every one of you -- parishioners of the forty-three parishes and missions of our Diocese -- are called upon to share in formulating and realizing this vision through your involvement in Parochial and Diocesan organizations and events. God being our Helper, may we prove worthy of the trust placed in us by His Beatitude, His Eminence and all the venerable hierarchs of the See of Antioch.

Assuring you of my continued love, prayers and blessings, I remain

Your intercessor before the All-holy Trinity,

+ B A S I L

Bishop of Wichita and Mid-America
Antiochian Orthodox Christian Archdiocese of North America

There is no record or tradition that Our Lady supplied or requested an image to memorialize Her visitations at Walsingham. Whatever its origin, the venerable statue of Our Lady of Walsingham has provided a great service by preserving the appearance of the Virgin as seen by Richeldis until it was reproduced upon a Medal/Seal examples of which have survived to guide contemporary iconographers.

The afore mentioned diagram of the Priory Church shows, behind the screen partition and to the viewer's left of Richeldis' building, a dot which may mark the Virgin's statue. There is, however, a description that places the statue, in the Holy House. "The lyght was but litle, and she stode at the ryght ende of the aultre in the derke corner . . ." (The light was dim, and she stood at the right end of the altar in the dark corner.) (Desiderius Erasmus).

The Priory Seal shows the God-bearer enthroned and wearing an elegantly simple crown. The exact configuration of the fabric framing her face defies analysis. It might well conform to Byzantine Icons in this respect, but a white veil draped over her head and shoulders has become so commonplace that it serves as an identifying iconographic convention. While Orthodox Icons seldom show such a white veil it is not unknown, e.g.: "The Joy of All Who Sorrow," 19th Century Icon from St. Petersburg. As was the custom, even the robes provided for the statue of Our Lady, would have displayed the jeweled offerings of a privileged few. While Walsingham's present statue is conspicuously crowned and vested; jewels, which remain in evidence, are no doubt provided by the Shrine! The Christ Child is seated upon His Virgin Mother's lap, His head surrounded by a tri-radiant nimbus. He holds what is probably the Holy Gospels or the Book of Life, His right hand raised in an attitude of Divine benediction.

The palm of the Virgin's open right hand supports what is, partially in deference to sculptural limitations, often interpreted as a gold scepter. Though some representations interpret this as a budded rod or a staff with fleur-de-lis, a careful analysis of the Priory Seal suggests individual differences associated with blooms but not with their highly conventionalized decorative representations. That the Virgin specifically associated the Shrine with the incarnation and the annunciation makes the reading of

the "scepter" as an actual lily more likely. Furthermore, the lily of the Annunciation has, in Orthodox tradition, a significance not usually associated with the accoutrements of an historic event like the Annunciation. The lily carried by archangel Gabriel at the Annunciation was, we are told, given to the Virgin and, preserved incorrupt, was borne before her bier on her way to burial. Interestingly, the fingers of the right hand upon which the lily

rests, seem to point toward the Christ Child as in Icons of the Hodigitria (in such Icons a similar gesture is said to represent the guidance of the Mother of God because the greatest guidance she can offer lies in commending us to her Son).

The Throne upon which the Virgin is seated is unique. It features a pair of substantial columns fitted with identical bands. The column on the Virgin's right has three bands and that on Her left four.

Each column is surmounted by a sphere. While readily available contemporary statues are often polychrome and show these spheres as golden; the original statue (whether it supplanted an earlier Icon or not) may have employed crystal orbs as did "The Golden Majesty of St. Foy." The Golden Majesty is a French reliquary made in the Auvergne, France for the Abbey Church of Sante Foy at Conques. It is gold repousse

and gemstones over a wooden core and dates circa A.D. 1000. The reliquary appears to use gold straps to hold no less than four such spheres in their appointed places. Is it possible that the venerable statue of Walsingham's Virgin employed similar orbs and that the small "protrusions" on their tops (Cf.: Priory Seal obverse) evidence the ornamental heads of pins or demure decorations provided gold straps?

The back of the throne, as seen by Richeldis, is a series of vertically arranged arcs, their conspicuous character and the care with which they are reproduced on a small Priory Seal, suggests their importance. In my 1996 Icon, and its 1964 predecessor, I interpreted the back of this Throne as a rainbow. The rainbow, the God-ordained sign of the Old Testament's only covenant with all men (Gen. 9. 11-17), suggests that Christ is the ultimate expression of that universal Love which occasioned the Old Testament symbol. By implication, it also testifies to the universal mission of Christ's Church which is the practical consequence of the Incarnation.



While not apparent on the Priory Seal it is said that the Virgin's foot rested upon a "toadstone." While Richeldis and her contemporaries may not have believed the ancient tale that these "stones" were formed in the head or body of a toad, they would have remembered that they represented evil. The presence of one of these calcified objects, whatever its true nature and origin, under the Virgin's slipped foot, graphically illustrated her power over illness, demonic possession, temptations, fear, death and sin – the hope of deliverance from which brought pilgrims to Walsingham's Shrine.

Orthodox Presence at the Restored Shrine.

Fr. Colin Stephenson relates that an otherwise unidentified "Eastern Orthodox Archbishop" was present and vested at the blessing of the Church on Whit Monday, 1938. In 1938, at the consecration of the enlarged Shrine Church, a delegation from the Russian, led by Archbishop Nestor and Archimandrite Nicolas Gibbes was present.

The following morning the Eastern Orthodox liturgy was celebrated for the first time at Walsingham, and Hope had already planned to include an Orthodox Chapel in the variety of new buildings he was already envisaging. Before World War II, Archbishop Seraphim, of the Russian Church in Paris, blessed a plot of land close to the nave of the Shrine Church, where it is hoped one day to establish a permanent place for Orthodox worship.

He (Fr. Hope Patton) was in fact awarded the Medal of St. Vladimir by the Russian Orthodox Church in recognition 'of your sympathy and noble efforts to organize construction of the Orthodox Church in Walsingham.' When it became clear that it would be some time before a church could be built he constructed a chapel with an iconostasis on a small landing outside the Blessed Sacrament Chapel in the Shrine Church. At Pentecost, 1944, a chapel within the walls of the Anglican Shrine was blessed by Archbishop Sava of Grodno, of the Polish Orthodox Church. For a few years after the war a Serbian Orthodox priest, Dr. Najdanovich, lived in Walsingham in a house provided by the Shrine and supported by the British Council of Churches to minister to a camp of Serbian refugees in the district. Among the Orthodox who visited the Shrine after the war was the Serbian Bishop, St. Nicholas Velimirovich.

Fr. Stephenson writes: "The Orthodox, who formed an early link with Walsingham, have continued to come in increasing numbers. The Greek Metropolitan Archbishop, who is an Honorary-Guardian, presided over a Pan Orthodox Vespers at which a Walsingham Fraternity was officially established in the Orthodox Church."

In 1964, the Orthodox Confraternity of Our Lady of Walsingham was set up, under the patronage of Metropolitan Athenagoras, with Greek, Russian, Serbian and English Orthodox representatives on the Council.

"A small group of the Russian Church in Exile have formed a Brotherhood and adapted the now disused railway station at Walsingham as their house and chapel. They also use the Shrine for worship and so the Orthodox Chapel there has the Liturgy regularly celebrated."

Since 1961, there have been regular Greek Orthodox pilgrimages.

In America, several Western Rite Antiochian Orthodox parishes have Shrines of Our Lady of Walsingham and The Orthodox Christian Society of Our Lady of Walsingham was founded in 1995 with the Rt. Rev. Fr. Daniel Keller at its helm.

This latter initiative has received the blessing and encouragement of His Eminence Metropolitan PHILIP of the Antiochian Orthodox Christian Archdiocese of North America and of His Grace Bishop KALLISTOS (Timothy Ware) of Oxford, England. Metropolitan PHILIP has offered to place the Shrine Church and Chapel under his archepiscopal care.

A Prophetic Promise.

Saint Arsenios of Cappadocia said: "When the Church in the British Isles begins to venerate her own saints, the Church will grow." Fr. Maxfield comments:

By the grace of God, the Church in Britain is beginning to remember and venerate her own saints. In a country once filled with Orthodox saints and Churches, veneration begins with pilgrimage – pilgrimage to the places where countless other Orthodox pilgrims have gone before – pilgrimages to the places where God has answered prayer. Britain is currently a great revival in such pilgrimages. And yes, thank God the Church is beginning to grow.



Fr. Maxfield introduces his readers to several English sites popular among Orthodox pilgrims. He designates three as principle locations: (1) Walsingham in Norfolk "the first and foremost center," (2) Glastonbury, the legendary site of Joseph of Arimathea's landing and the hauntingly beautiful but eminently saddening ruins of Glastonbury Abbey and (3) Saint Winefrid's Well at Holywell, the site of St. Winefrid's ("Yr Santes Wenffrewi") martyrdom and raising up by St Bueno. Father Maxfield lists some lesser known sites including St. Simon's Well where the Apostle St. Simon the Zealot is reputed to have been crucified this according to a tradition supported by Greek texts, Orthodox prayers and an independent local tradition.

Because Walsingham attracts numerous searchers after the truth, it has been the first introduction to Orthodoxy for many people. And for many it has proved the start of another pilgrimage – one which led into the fold of the Orthodox Church. It is a place that has drawn many partly because of the icons, partly because of the literature, and partly because of the unfailingly courteous and patient reception all seekers receive when they arrive there.

How many seekers, how many sectarians, how many Anglicans unable to accept the "appropriable catholicity" basic to the "franchise theory" and how many no longer able to sanction recent trends within Anglicanism are potential beneficiaries of a viable and devout Orthodox presence at a beautiful Anglican Shrine? Is it possible that the Virgin of Walsingham, who speaks of and to Orthodoxy in this ancient hallowed place, speaking to us as well? Is she who first heard the Gospel not reminding us of the universal mission of the Church? Are we who are its contemporary stewards, not its missionaries as well?

The full article, with footnotes and references, may be found on Rdr. Gapen's website – <http://www.greenepa.net/~nbvm/gapen/walsing.htm>. Gapen is also involved in another project, the Orthodox Shrine of Masontown, PA <http://www.kontakion.com/saintpan.htm>.



The Archangel Raphael with Tobias in the center and Archangels Michael and Gabriel. St. Raphael's Day is October 24th.

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St. Dunstan's Plainsong Psalter, 500+ pages \$ 30.00 US
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The Redemption of Time

from *The Sacrifice of Praise*

by Vilma G. Little, 1956

WHEN the Hours are observed at their proper times the office sanctifies and redeems (i.e. claims back for God) the passing hours, days, weeks and years by continuously drawing back to God the powers of mind and body engaged in other occupations. It enables the soul to return again and again to that source of divine life which springs afresh from each morning's Mass, and thus integrates the passage of time into a permanent spiritual scheme of life that works through a threefold cycle: the day, the week, the year.

1. THE DAY

(*Sunrise and sunset*)

The days of the week under the ancient reckoning were, with the exception of the seventh, numbered not named. Christian liturgy retained this custom, simply changing the *first day* into the Lord's day, *dies dominicalis*. The remaining days keep their ancient numbering: *feria secunda*, *tertia*, *quarta*, *quinta*, *sexta* and then *sabbatum* which means 'rest'.

The daily office is linked up with the symbolism of light, rising, waxing, waning, setting. Light with all its attendant benefits comes from the sun. It is not therefore surprising to learn that the sun is the starting-point of the circle of divine praise. For the Jews the rising and setting of the sun marked the times of the day best suited for worship and sacrifice. From the time of Moses we find sacrifice offered daily at dawn and sunset. David, as we have seen, added the two services of praise. At the eastern end of the second temple there rose a tower dominating the valley of Kedron at an altitude of four hundred and fifty feet. From this height a priest watched each morning for the first gleam of daylight which was to be the signal to begin the morning sacrifice. When the first ray of light appeared he would announce: 'It is day.' From below the question came up from the president of the assembly: 'Is the heaven bright up to Hebron? On an affirmative reply the sacrificial lamb would be brought and the sacrifice would begin. When it was concluded the Levites would begin the service of praise, pausing at fixed points while the silver trumpets sounded and all the people bowed down in worship.

At the sun's decline the same order was followed: first the sacrifice followed by the office of praise, and in addition the ceremonial lighting of the seven lamps that were to burn all night before the Lord in the great golden candlestick.

Dawn and sunset: lauds and vespers. These are still for us the two great daily hours of praise. At lauds the symbolism of the dawning light will strike the mind with greater force if we are conscious of the dark background of night through which the daylight is struggling to break, type of the age-old struggle of the light of truth against the darkness of error. We can then understand the tense expectation with which the first glimmer of dawn was awaited so that the hymn of praise to the divine light might instantly arise. This insistence on beginning the dawn office with the first gleam of daylight was so strong

that St. Benedict preferred to cut short the vigil psalmody and reading, if necessary, rather than delay the starting of Lauds.

Why this insistence? Because the dawning light typifies Christ: *Lux lucis et fons luminis*. The beautiful ferial lauds hymns bring out this symbolism vividly, and show clearly that the Hour of lauds belongs to the early morning. No one who has grasped the symbolism of the dawn office, and who is free, would ever wish to recite the Hour overnight.

Throughout the day the little Hours recall the passing of the daylight, gathering strength at midday, already beginning to wane at none, at which the hymn prays *Largire clarum vespere*: Grant us light at eventide.

The vesper Hour is the dedication of the evening lamps that are then lighted, for they too symbolize Christ, the true star of evening that arose in the eventide of the world, *Vergente mundi vespere*, as the old Advent hymn expresses it.

At compline the sun has already set, though a last glow still lingers on the horizon, but it is a fading light and we turn from it to greet the true light: *Te, lucis ante terminum*, for it is the new light that symbolizes Christ, not the waning glow of evening. That is the type of the fading of earthly hopes, of disillusionment or of the failures of the past day. Then the newly kindled lamps of evening stand for the true Light shining through the darkness. *Lumen Christi*.

So as the earth revolves round the material sun each liturgical day revolves round the true sun that is Christ.

2. THE WEEK

(*The work of Creation. The recitation of the Psalter*)

The first cycle, the day, springs from a natural phenomenon, the sun's rising and setting. The second cycle too has its roots deep down in the nature of things. When Moses, taught by God, was legislating for the Children of Israel he pointed to the divine work of creation as the type that was to determine the rhythmic pattern of their own lives. God, he told them, worked for six days then entered into his rest. You also must do likewise: six days you shall work, but the seventh is the holy Sabbath of rest. On this day no work must be done. Thus was instituted a new measure of time which henceforth would be reckoned by periods of seven days.

The weekly recitation of the Psalter is the golden thread on which the pearls of the sevenfold round of praise are strung, the thread that binds together in one organic whole psalms, canticles and hymns, antiphons and responsories, readings and prayer. Of all the books of holy Scripture it is especially the psalter that stresses the duty of praise of God, and from the very beginning of the Christian era the whole book was made the pivot of the liturgy of praise. At first there was no fixed method of recitation, either as to order or to number: the more the better was the general attitude. To recite the whole psalter once at least every day was the target aimed at by the most fervent of the early monks. St. Benedict, whose guiding principle was always moderation in all things, prescribed that the whole psalter should be prayed through once in each week. He himself settled for his own monks each day's quota of psalmody. §

OCTOBER ANNO DOMINI 2004

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Adult Class is reading <i>Christ in His Saints</i> for about 15 weeks. Thanks to Rdr Jeffrey Stout for teaching this course. INTRO to ORTHODOXY Class begins Saturday 16 October, taught by Fr. John. All are welcome. The Denver University Vespers on Wednesdays will add Devotions to the Virgin Mother of God, Our Lady of Walsingham, from a Devotional Manual being developed by Lancelot Andrewes Press.					1 S. Remigius, BC Matins 7 AM Mass 7:30 Evensong 4 PM	2 Holy Guardian Angels Matins 8:30 AM Latin Mass 9:00 Evensong 4 PM
3 Trinity XVII Matins 7:30 AM Mass 8:00 School 9:10 AM High Mass 10 Evensong 4 PM Deanery Clergy Dinner 5 PM	4 Feria, Votive of the Holy Ghost Matins 7 AM Mass 7:30	5 S. Placidus & Companions, Mm. Matins 7 AM Mass 7:30	6 S. Faith VM Matins 7 AM Mass 7:30 DU Evensong, Evans Chapel 4 PM	7 Ss. Mark of Rome with Sergius & Companions, Mm. Matins 7 AM Mass 7:30 Evensong 4 PM Choir 7:30 PM	8 Requiem of all souls departed, Monthly Mind Matins 7 AM Mass 7:30 Evensong 4 PM	9 S. Denis of Paris & Companions, Mm. Matins 8:30 AM Latin Mass 9:00 Evensong 4 PM
10 Trinity XVIII Matins 7:30 AM Mass 8:00 School 9:10 AM High Mass 10 Vestry 11:30 Evensong 4 PM	11 S. Kenneth, Ab.	12 S. Wilfrid of York, BC	13 S. Edward the Confessor, K. M. Matins 7 AM Mass 7:30 DU Evensong 4 PM	14 S. Callistus of Rome, BM Matins 7 AM Mass 7:30 Evensong 4 PM Choir 7:30 PM	15 Our Lady of Walsingham Matins 7 AM Mass 7:30 Evensong 4 PM	16 S. Gall, Ab. Matins 8:30 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM
17 Trinity XIX S. Etheldreda of Ely Matins 7:30 AM Mass 8:00 School 9:10 AM High Mass 10 Evensong 4 PM	18 S. Luke the Evangelist Matins 7 AM Mass 7:30	19 S. Frideswide of Oxford, Abs.	20 Feria Matins 7 AM DU Evensong, Evans Chapel 4 PM	21 S. Hilarion, Ab. Matins 7 AM Mass 7:30 Evensong 4 PM Choir 7:30 PM	22 S. Ursula & Companions, Mm. Matins 7 AM Mass 7:30 Evensong 4 PM	23 S. Mary on Saturday Matins 8:30 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM
24 S. Raphael the Archangel, Trinity XX Matins 7:30 AM Mass 8:00 School 9:10 AM High Mass 10 Evensong 4 PM	25 S. Chrysanthus & Daria, Mm.	26 S. Evaristus of Rome, BM	27 Vigil of St. Simon & Jude Matins 7 AM Mass 7:30 DU Evensong, Evans Chapel 4 PM	28 SS. Simon & Jude, Apostles Matins 7 AM Mass 7:30 Scholars 9:30 Evensong 4 PM Choir 7:30 PM	29 Feria Matins 7 AM Mass 7:30 Evensong 4 PM	30 Vigil of All Saints (transferred) Matins 8:30 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM
31 Christ the King, Trinity XXI Matins 7:30 AM Mass 8:00 School 9:10 AM High Mass 10 Evensong 4 PM	1 November All Saints Day Matins 7 AM Mass 7:30 Evensong 4 PM	2 November All Souls Day Matins 7 AM Mass 7:30 Evensong 4 PM	3 November Within the All Saints Octave Matins 7 AM Mass 7:30 DU Evensong, Evans Chapel 4 PM	4 November Within the All Saints Octave Matins 7 AM Mass 7:30 Evensong 4 PM Choir 7:30 PM	5 November S. Elisabeth, Mother of St. John Baptist Matins 7 AM Mass 7:30 Evensong 4 PM Vespers of Our Lady OLW 6 PM	6 November S. Raphael of Brooklyn, BC Matins OLW 8:00 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM

Axios !

HIS GRACE BISHOP BASIL, at St. George's Cathedral in Wichita, Kansas, Ordained to the Sacred Priesthood the Reverend Father Theodore Eklund. The beautiful pontifical liturgy was attended by over 300 Orthodox faithful of the Cathedral congregation and a number of St. Mark's faithful, including Fr. Deacon Vladimir MacDonald and Elizabeth, who traveled to Wichita to join their prayers and recite Axios, He is Worthy!



Fr. Theodore had prepared for this day by serving from his youth as an acolyte at St. Mark's and as SubDeacon for the past 10 years. He completed a Baccalaureate degree at the University of Denver and six semesters study in the Archdiocesan St. Stephen's Course with three summers residence at House of Studies at Antiochene Village in Pennsylvania. Presbytera Susan has long been active in promoting the music and chant of the liturgy and the Hours, including proof texting and proof chanting of the drafts leading to publication of *St. Dunstan's Plainsong Psalter*.

After three weeks of serving Daily and Sunday liturgies at St. Mark's, Fr. Theodore and Susan will move to the Rectory of St. Vincent of Lerin's Parish in Omaha, Nebraska. Fr. Theodore will begin, on Sunday, October 17th, to serve following the retirement of Archpriest, Fr. Stephen Wallinski. Fr. Stephen, with Presbytera Joan, will continue to worship and assist at St. Vincent's.

We hope for more pictures and news from St. Vincent's and Fr. Theodore as their new venture in Christ's service begins and, by God's help, flourishes to His praise and glory. §

A new Class :
Introduction to Orthodoxy, THE FAITH,
will begin 16 October at St. Mark's at
10 AM. We will follow the text of THE
FAITH, by Clark Carlton and should
conclude in about 10 weeks.
All are welcome.

Welcome to St. Mark's Orthodox
Church, Denver, Colorado



Daily Evensong 4 PM on
Thursday, Friday, Saturday, Sunday

Matins 7 AM Weds-Friday, 8:30 Saturday

Latin Mass 9:00 AM Saturday
Introduction to Orthodoxy 10 AM Saturday

English Mass 7:30 AM Weds - Friday and
8:00 AM & 10:00 AM SUNDAY
Church School 9:10 AM Sundays

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